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Principles of Knowledge, with remarks on the nature of reality. By JOHNSTON ESTEP WALTER. Johnston & Penney, West Newton, Pa. Vol. I, 1901, pp. 302. Vol. II, pp. 331.

This is a solid, well matured, and independent system, treating in the first book cognition of the mental states and of real mind. The second book treats of intellection, the third cognition of the extra-mental, the fourth the extremes of knowledge. In the first book consciousness, memory, classification of mental states and their compositions, knowledge of real mind and the problem of relativity are discussed. The second book treats of perception, imagination, logical thought, language and symbols; the third, knowledge of matter, space, time, motion, cause, God; and the fourth, discusses the nature of experience, the notions of infinity, perfection, the necessity and universality of knowledge, certainty and criterion of it. The discussion claims to be by the *a posteriori* method and is a defence of the primary positions of idealistic realism. The author assumes that since Berkeley and Hume there has been a vacant space open for a consistent and empirical idealistic epistemology. This he attempts to fill. Perhaps the most striking feature of these volumes is the positive position taken from the first against what is deemed the greatest and most far-reaching philosophical error of the times, viz., the doctrine of the ideality of space.

Die Psychologie Alberts des Grossen, von ARTHUR SCHNEIDER. Iter Tiel. Aschendorffschen Buchhandlung, Münster, 1903. pp. 292.

This work is one of those admirable and thorough studies much to be desired by all teachers of philosophical subjects. The author has diligently gathered together the opinions of his author upon the chief psychological topics such as the idea of the soul, its stages, the senses and various other powers, sleep, dreams, waking, inner perception, imagination, memory, anatomy and physiology of the brain, the noetic powers of the rational soul, intellect and sense, effort, will, appetite, freedom, etc. Description of such a work in detail is impossible here. Suffice it to say that it is as extensive in the wide range of view as it is intensive in the exhaustiveness of its method. The views of Albertus Magnus on the various points discussed and in general are compared with those of others writing in his time.

Transitional Eras in Thought, with Special Reference to the Present Age. By A. C. ARMSTRONG. The Macmillan Co., New York, 1904. pp. 347.

The writer first discusses transitional eras in thought, then selects certain typical eras of transition. The third chapter is entitled "Science and Doubt." Then follow chapters on the historical spirit and the theory of evolution, relation of thought to social movements, the appeal to faith and the close of transitional eras.

Some Elements Towards the At-one-ment of Knowledge and Belief, by WILLIAM ROUTH. Elliot Stock, London, 1903, . pp. 234.

This work discusses the limitations of reason and faith, which comes first—mind or matter, modern theories bearing on immortality, the witness of miracle to the immortals, their relations to space and the Bible, the renewed offer of sonship, its rejection, and the claims of the new system. In our opinion the author justifies his place in the long line of those who have attempted to harmonize science and religion, but it is not, to our thinking, a very prominent place in the line. The author's knowledge of science is too much like that which one often hears from the pulpit.